

The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.

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The Science of Religion.

(CONTINUED FROM NO. 12.)

JOHN BULL AND THE BRITISH LION.

Why was the title of John Bull given to Englishmen? For the reason that for the last two thousand years the head of the constellations (Aries) has been passing through the neck of the signal belt, Taurus, and as the Anglo-Saxon nation is at the center of the intermeridian space, marked by the sign Taurus, and the heavenly constellation Aries has been passing through the earthly sign Taurus, so the anthropic or spiritual Aries, with the Lord as the center, has been passing through the Anglo-Saxon nation. The Anglo-Saxon received the central vivification of the Spirit of the Lamb or Ram of God—that is, the Christ, the vivifier of God's regenerative energy. But why, at the same time, should England be called the British Lion? England is the heart and center of commercial power and enterprise. She has been and is the greatest maritime power in the earth. What is the reason? This is an important question, not only so far as it may concern England in her present maritime and commercial glory, but as this glory may decline as its cause passes from England to another people.

ROUDN TIRES LIKE THE MOON.

The Bible is the most scientific book on the face of the earth today, or it is the greatest farce. Moses and the proph-

ets received the most unqualified endorsement from the Lord Jesus, who fulfilled in himself the law and the prophets. To deny the scientific character of the Bible is to deny that Jesus was the Son of God, and to deny this is to make those who professed to have recorded his teachings the greatest liars and the grossest impostors that the world has ever produced.

We have no sympathy with, nor toleration for, the men who accept the Christian system as a religious foundation of belief and life, while at the same time they constitute themselves judges and discriminators of what they are pleased to distinguish as truth and fallacy. We would take all the Bibles in the universe and subject them to the crucial test of science, not as promulgated by the modern savants, but as developed from the demonstration of the premise upon which we build our sciento-religious superstruction. We have found the Bible, of all books, to be the most accurate upon every question involving scientific discrimination, not because it is the Bible, but because it accords with the best scientific exploitations, discovery and prescient knowledge now extant.

We have taken the title of this article from the Bible, and we most emphatically declare that if the moon has no round tires, then Isaiah was an ignoramus, and we have no use for any of his statements. We would judge of his merits as a prophet, whose testimony Jesus came to fulfil, just as we would judge of a man's scientific predictions today. Has the moon round tires? and if so, What are they like? "In that day the Lord will take away the bravery of tinkling ornaments and cauls, and round tires like the moon." Isa. iii:18. Evidently Isaiah thought the moon was possessed of, or was characterized by having, round tires. Of course, according to modern, so called science, he was very ignorant regarding genuine astronomy. If this part of his knowledge and testimony is false, we have no use for any of it. The Christian superstruction and kingdom of righteousness is built "upon the foundation of the apostles and prophets"—Isaiah included in the order. Let us examine the character of the moon, and, if possible, disclose the cause of Isaiah's ignorance (?) upon this subject.

The specific gravity of the metallic substances determines their normal relations and positions in the crust of the earth, precisely as atmosphere and water find their emplacement and relative positions as determined by their specific weights. It being true that in the law of emplacement of the metallic substances is found the determinant of the basis of construction, metallic deposition would locate the primary metals in layers, one upon another, forming a complex shell or system of broad superimposed bands. According to Koreshan Science, this shell comprises a metallic pile like the Voltaic, except that it is more complex, and is the generator

of a complex electric fluid—to which the layers are pervious—this fluid determining from the basis of its generation toward the center of the cell or shell.

There are as many kinds of energy generated as there are pairs of contiguous strata, and as they flow toward the center of the shell they meet co-ordinating outflowing energies. They meet at relative places in space, between center and circumference, and at these points spheres of energy are heaped up, and revolutionary motions are inaugurated. The efferent (flowing out) energies meeting the afferent (flowing in) energies, obstruct each other at the division of space where the confluence occurs, and there obtains, as a consequence, a heaping up of energy, with a thickening of the substances, and a compromise of the contending motions. From this compromise the third motion obtains; this motion constitutes the momentum of revolution.

The earth's crust is composed of seven metallic and five mineral strata. This would provide eleven interspaces. Six of these would be purely metallic, and four mineral, while one, the seventh, (counting from the periphery toward the interior of the shell,) would be a compound of the metallic and the mineral. The six energies of the metallic laminae are potential or motic; the four mineral are sensic or kinetic. The seventh one is both potential and kinetic. These correspond to the spinal or vertebral cord as follows: in the cord there are six motory (anterior) and four sensory (posterior) centers, and one senso-motory center (the central canal). These eleven centers are the product in the body of twelve divisions of cortical area in the brain; origins of the twelve convergent lines of fibre which terminate centrally, and form, with the central complex pole, the senso-motory center of the cerebrum, the six axes of the cerebral and mental zodiac.

A tire is a band of environment and security, which renders firm and enduring that which it is intended to bind together. The metallic plates or laminae are thickest between the two extremes of the helio-tropic axis, that is, between the tropics of Cancer and Capricorn; correspondingly, the planetary belts or zones in the heavens are thickest between termini of the planetary pendulation. The moon is the aggregate planetary sphere. The planetary zones or belts are the singular and specific reflections of the metallic strata; the moon is the aggregate reflection. As the envolving metallic belts constitute the general pediment of the geologic strata, so the reflected planetary tires (belts, or zones) are the general tires, pediments, and bands of the moon's perpetuity.

The prophet was cognizant of the true principles of cosmogony when he made the statement in which is involved the language, "round tires like the moon," and his scientific conclusions and knowledge will stand as a tower of scientific strength after that which is called science (which is only scientific guesswork and quackery) shall have passed into utter oblivion. We will take the testimony of Moses and the prophets, with Jesus the Lord to endorse and corroborate it, and let the atheistic world enjoy modern atheistic quackery to its heart's content.

(CONTINUED.)

Character will win in the end. Be loyal to truth.

John, Jonah, Dove, or Holy Spirit.

(CONTINUED FROM NO. 13.)

The impulse to commerce ends in the attainment of rest, and this involves the principles of metamorphosis and assimilation. Cancer and Capricorn constitute the two poles of this axis. This is the axis of the law of the fourth motion, and involves a fundamental rudiment of that equation consummated in the numerical commensuration of the foursquare city of New Jerusalem. It includes the destruction of all that is evil and false. Hence it implies the death of the old man. This is represented by the fourth horse, for death (the inertia of the old) and hell (the fire of its destruction) follow the rider on the fourth or pale horse.

FIFTH. This is the principle of organic development, and involves the law of assimilation. It is the absorbing and appropriating principle, and must necessarily succeed that of conservation or rest. The primate of rest is symbolized by circumcision. The fifth seal (Rev. vi: 9,) is under the power of the fifth Spirit. It will be noticed that death and hell follow or succeed the going forth of the pale horse. This is the fourth horse, hence the fifth principle, which succeeds the death of the old, must include the reorganization of the body, or the clothing of the souls of those under the altar, (who have sacrificed the old man) who are dead as to the old man, but alive as to the power of being clothed upon with the white robes—the immortal flesh, the flesh of Christ. (See Rev. vi: 11.)

The formation or construction of the organic unity is the kingdom of righteousness. It implies the consociation and fellowship of the churches, both as to religious bond and impulse, and as including that secular unity through which the great industrial and commercial system shall be inaugurated, and its laws enforced.

SIXTH. The spirit of incrementation is the spirit of solidification; waste follows this. Solidarity in one domain implies a breaking up of the antithetical polar point. It is maintained in the Koreshan System that Jesus was the sixth seal; as such he constituted the seal of solidification, and was therefore the fulness of life. By the fulness of life in the body, we mean in himself; not yet attained by others. He was therefore the bread—solid substance—of being. As this sixth Spirit, in the opening of the sixth seal, shall perfect the solidarity and consequent co-operation of the seven churches, a general breaking-up of the old church and state will follow or accompany. Hence, a great earthquake follows the opening of the sixth seal by the sixth Spirit. This earthquake will be signalized by the conflict of Gog and Magog—capital and labor. Another phase of this earthquake will be the separation of the sexes, throughout the world, by the operation of the sixth Spirit of God upon woman, who will then assert her sexual rights and demand her liberation from sexual bondage and its concomitants.

Taking up the law of correspondence, and applying the principles of the relations of the planets to the moon and to anthropology, we will find that the seven personalities of God, who represent and are the seven verbal forms (living words), are the origins of the seven spheres or national elements in mankind. Just as the planets are the product of

the shell or environment of the alchemico-organic cosmos, so the seven personalities, of whom Jesus is the fulness in life, are the product of the seven national principles and forms in the human race; and as the seven planetary zones culminate in their aggregate, the moon, so the seven verbal (living words) expressions of Deity, from man, culminate in the aggregate womanhood of the resurrection, through whom will come the sons of God.

(TO BE CONTINUED.)

The Tyrant--Gold.

The valuation of gold is enhanced four or five times because it carries the government stamp, and is called money. If its use as money were discontinued, its price would at once drop to its intrinsic value as a mineral. It would not then require so much labor to purchase it. If governments stamp it (gold) as money—making it the standard of valuations—labor is compelled to purchase it in order that labor may purchase the commodities of general use—the end for which gold is purchased.

I labor eight hours. Labor is my capital. I work eight hours that I may purchase gold of Shylock, either in the form of a usurpation called government, or the speculator, endorsed and sustained by such usurpation. I purchase this gold at a standard of valuation, regulated by Shylock for his own benefit, as a medium through which I may procure the necessities of life, such as food, clothing, shelter, fuel, etc. During this eight hours labor I have been creating articles of use, at a cheap rate, that I must subsequently purchase at a dear rate, using the medium of exchange, made by the speculator on my labor, for this same speculator's interest. Koreshanity proposes to help me out of my difficulty by destroying the instrument of cruelty, now used by Shylock for my discomfiture. Labor, not gold, is capital. Labor is the wealth producer, and the laborer is the principal consumer. The law of economy, correctly applied, provides that what labor produces shall fall at once into the possession of the laborer. The laborer should not demand wages, but an equitable share of what his labor creates.

Where one man, or a corporation of men, becomes immensely rich at the expense of the industry applied by the thousands who perform the arduous demands of labor, injustice, piracy and tyranny characterize the combinations which rob and misappropriate the proceeds of the industrious. Let there be no such thing as an increase of the valuation of a medium of exchange, whether gold, silver or paper. The people should rise, and, with the first flourish of the besom of destruction, eradicate the fiction caused by a government stamp denominating a thing as money. The second step toward the creation of consternation in the ranks of the multiplying millionaire tyrant should be the equitable distribution of wealth. If it must be done through legislation, the people can legislate equitable distribution as well as banking systems and navies.

Let us give ourselves well stocked farms, at the general expense, as well as legislate our lands into the hands of corporations whose only interest in us is to grind us under their feet! We do not believe it will be done by legislation. In fact, we know that it will not be done through the ordi-

nary channels of law-making and law executing. This is not the Koreshan plan. However, the Koreshan plan will be the successful one.

THE COMMUNISM OF JESUS VS. THE COMPETITIVE SYSTEM.

Food, clothing, shelter and fuel, with other essentials and even luxuries of life, are in superabundance. It would require comparatively little labor (were the general principles of economy applied,) for the human family to bask in the constant sunshine of luxury. Will there come a time when the products of nature and art will be so equitably distributed throughout the world, that more than ninety-nine one hundredths of the human family shall not suffer the degradations of slavery, at the hand of the other one hundredth? The gospel and mission of Jesus the Christ to the world was, "good-will to men." Will there ever come a fulfillment of its purpose, while the competitive system remains? Is there any principle of good-will to the neighbor in competition?

The masses of mankind are rapidly awakening to their rights, and as they awake they, with one mind, declare that the system of competition must go. The constant agitation of the public mind, in a country like this, where the people may rule when they wake up to the fact that to them belongs the government and all there is in it, will bring to the surface a people who with one accord will get back to first principles, making the discovery that there is a power of constructive organic force in the communism of Jesus, and that the establishment of the divine kingdom and the inauguration of righteousness is in its application.

The Christian dispensation was ushered in by the theocrasis of Jesus, and the outpouring of a Spirit of baptism. The world awaits, but a moment, a ten thousand-fold greater baptism. The world has no comprehension of the reservoir of its outpouring, nor of the processes of the creation of the biologic dynamo of generation. The baptism will surely come. It will come, too, through the eternal law of baptism, namely, through theocrasis of personality. Such is the source and order of spiritual outpouring. Righteousness in the human heart is the only foundation of righteous relation and fellowship with men.

The world is a natural and material one. It will ever remain so, though conditions will change and the laws of progress will institute equitable social relations, and justice will mark the future careers of individuals and nations. The climacteric of revolution, not the slow process of evolution, as the term is defined, will usher in the era of "Peace, good-will to men!" The world, greatly modified in the conduct of human affairs, will be characterized by religious, social and political activities, as intensely material and natural as now, but divine, not diabolic. There will be a kingdom, and an era of righteousness wherein government will apply to the direction of things, not men; wherein the law of God will be written upon the tablet of the heart. The time is about ripe for the culmination of such a fruitage.

We stand upon the borders of the culminating and initiative ages, and await the baptism of fire, the vortices of which are charged. Years will not elapse before those who

are initiated into the significatory mysteries of the final revelation, will perceive the line of demarkation, and recede from the brink of the great cleavage and catastrophe to such as will not heed the warning. While there is to be a revolution, both radical and progressive, it will not so greatly change or modify the conditions of human life as to destroy the necessity for the continued application of the principles of industry and economy, but it will so change these relations as to substitute the system of an orderly communism for the present diabolic system of competism.

Plagues and Earthquakes.

"Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." The heavens and the earth are the church and the state. The old church and state shall pass away, and there shall be a new church and a new state.

In the anthropostic world, the world of human existence, we have conditions which correspond to space in the alchemico-organic (physical). The center, the manifest Lord, appears and subsequently disappears. In space, the corresponding center is perpetual. In the anthropostic world, the dark ages—corresponding to the intervening dark space—succeed the light age at the beginning of the cycle, and pass away at the ushering in of the general light of science. This comes to inaugurate, for a time, a new religio-scientific state, new heavens and a new earth (church and state), and the old heavens and earth pass away. Corresponding to this there is at the center of space (the astral center) a perpetual shaking, agitation, and, consequently, a combustion. At the other extreme, the circumference, there is a perpetual commotion, and the earth is being perpetually removed.

"The earth shall reel to and fro like a drunkard." The spiritual doctrine of the church is likened to unfermented wine, and the adulterations of doctrine to fermented wine. This makes the *life* of the world (the earth), that is, humanity—licensed, because the church gives it no standard of morality—drunk. It therefore reels to and fro, just as the earth, (not the physical ground) like a drunkard.

"For behold, the Lord cometh out of his place" (humanity) "to punish the inhabitants of the earth for their iniquity." Here, the inhabitants of the earth implies those who have professed the law but do not abide in the doctrines they profess to believe.

"For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes and pestilences in divers places." These are always occurring. But there are specific periods, marked by the laws of chronological denotation. The verse has more direct reference to the organic bodies called churches, and to sociological states rather than to the physical earth. For instance, an earthquake is a division of capital and labor, culminating in a reign of terror through deadly conflict; a condition sure to come as the fruits of the competitive system, in opposition to the system of communism planted by the Lord Jesus.

The new order is a growth, a development, a result.

The Testimony of Jesus, the Christ of God, is the Belief of Koreshans.

I and my Father are one. He that seeth me hath seen the Father; for believe me, I am in the Father, and the Father in me. As I am in the Father, and the Father in me, I in you, and you in me. Jesus became the Son of God through incarnative processes extending over many generations. He was specifically generated from Abraham to Jesus. He was made perfect through sufferings entailed by generations of progress, till the time of his appointment to the Sonship and Fatherhood. He became the Father by virtue of the law which provides that every son matures to the ripeness of begetting. The principle of begetting, in the Son of God, which made him the Father of the regenerated sons of God, is called the Lamb of God. "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready." The Lamb signifies power to beget. To beget is to impregnate. This makes of the Son, the Father. The son amplifies into, and is absorbed by, the astral center, and thus sits at the right hand of the Father.

To sit at the right hand of the Father is to perform the greatest office of Fatherhood, which is the office of begetting and bringing forth, and thus becoming the Father. A father would be a useless paternal functionary if he could not and did not bring forth children of like kind.

The office of the Son of God was to plant himself in the race through the operation of the begetting Spirit, which proceeded from Jesus the Lord, by the dissolution and the absorption of the Lord's substance. Jesus was the incarnate Jehovah. He said, "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day" (end of the age). The sons of regeneration (reproduction), who shall come in the resurrection as the firstfruits unto God and to the Lamb (the begetter), are the product of the planted Christ.

As He was the firstfruits of the resurrection, so those who arise in the race—as the product of his planting—are called the firstfruits. These firstfruits will sing a new song. This song is the confession of sins in themselves, the song of the recognition of the law (Moses), and obedience to it as the *sine qua non* of immortality.

Our Right to Meet the World on Its Own Basis.

"How do you reconcile your profession of communism with your effort to meet the world through competitive issues? is a question, the substance of which is frequently put to us.

Our body of people hold their possessions in common, and claim and possess the right to accumulate. We hold to the right to compete with the outside world, meeting the world on its own basis, according to its standard of business obligation, not for the purpose of accumulating wealth for the mere sake of it, but to utilize it for the destruction of the competitive system, and for equitable distribution. In all our work is the ulterior purpose of the reduction of the hours of labor, the distribution of wealth to those who create it, namely, the laborers, and the final institution of the day of rest. The proper application of the laws of industry and economy will inaugurate the kingdom of righteousness and the era of human rest.

"FORBIDDING TO MARRY."

WHO ARE THOSE WHO FORBID TO MARRY?

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and to doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry." Paul warned the world, even in tears, of an apostasy, a departure "from the faith," that should arise—was then arising—and of the havoc that it would make in the ranks of the faithful. Its most dire results would be apparent in the "latter times," end of the Christian dispensation, when would come men misled by those who had wandered from the truth, giving heed to "doctrines of devils" (Greek, teachings of demons or evil spirits—spirits of the dead, natural or spiritual—that is, those who had not the true spiritual life in them, the God life).

Man—the perfected God-man, as was Jesus—has a twofold origin, one being the lower, merely animal-human origin in which the man is "conceived in sin" (sin against the higher nature into which he may, in process of his development, arise) "and shapen in iniquity," just as the wheat grain is conceived in sin and shapen in iniquity against the higher destiny, to wit, the human, to which it might have attained if its father-mother (the seed that was sown), instead of being sown for the reproduction of more wheat, had been appropriated by the higher, the human domain, and transmuted to its quality, thus to aid in sustaining its life and in securing its reproduction. The higher, the God-man, having, then, a twofold origin, one from above (from the Father), and the other from beneath (from the mere animal humanity), must have, in the course of his development, two marriages; the one on the lower, or merely animal plane, the other on the higher or divine plane. The offspring of the one is the merely animal, sensual, devilish man as we see him at present; the offspring of the other are the sons of God, who are also, as Jesus was, the sons of men. Jesus, although born out of humanity and hence the Son of man, said of all the men of his time, "Ye are from beneath; I am from above; ye are of this world; I am not of this world." "Ye are of your father the devil." The Greek word, here rendered world, is *kosmos*, which means order of human things—humanity. All this present humanity came from beneath, while he, coming from above, and being a God-man, a man of a higher race or genus of men, was, thereby, the archetype and seed of a new genus of men whose appearing in the earth, in the time of harvest, at the end of the Christian age, will be the coming of the kingdom of heaven in earth for which he taught us to pray; when they come, being reproduced from him, he will be their Father and will be in them, just as the Father "whom you call your God" is in him.

A father always implies a mother. The highest, or perfect Father always contains the Mother, who is an absolute necessity to his being a perfect father,—one perfectly able to reproduce himself in his offspring, just as the seed wheat must be, while in the seed form, father-mother in order to perfectly reproduce itself. There is, then, a higher, a divine or God-marriage; to this agrees the plain teaching of the Bible. "He that hath the bride, is the bridegroom." But a

bride is a wife, and Jesus, being the bridegroom, had in himself the bride, the spirits that had been saved from the Jewish age. As God has a wife and will have sons, there must be a marriage, and as the Bible treats primarily and principally of God and his relation to the lower humanity, it must, in treating of marriage, speak mainly of that marriage. "Blessed are they who are called to the marriage supper of the Lamb;" God's marriage. "I John saw the holy city, new Jerusalem" (doctrine of the new age), "coming down from God out of heaven, prepared as a bride adorned for her husband." As we live in the end of the Christian age (the time when John, being in the spirit, saw these things fulfilled in the literal), in the "latter times" of the departure from the faith and great apostasy of which Paul wrote, we may be able more clearly to see what is meant by "forbidding to marry," and who it is forbids to marry. The great mass of religionists of today, both orthodox and heterodox, together with the agnostics and no-religionists, deny that there will be any more sons of God in earth like Jesus, that is, having the same nature and quality as the one Son of God, whom most of them, in some sort, worship, or profess to worship. In denying the offspring of the marriage of God and the lower humanity, they deny that marriage; they thus forbid to marry.

All attempts to fasten the forbidding to marry—in the Scripture sense of the term—upon Koreshans, who prominently and always insist upon *such* marriage, must forever prove an utter and dismal failure. The present entire divorce of God and man is the prolific source of all the divorce and of the universal adultery that now afflict the lower, the common humanity. The only hope of anything better than the present deplorable human conditions, economically, socially, or religiously, is a new religion, a new re-binding, or marriage of God and man, which, substantially, all the men of today, whether professedly religious or irreligious, forbid.—O. F. L.

The Law a Cover for Injustice and Crime.

Mammon Worship—The Religion of the Present.

"Before going into the merits of the case I desire to say that there is nothing so common among men as charges of fraud between debtors and creditors. It seems that fraud has almost been reduced to a science, and the law itself, it seems, has become in some instances its protector.—Judge Anthony, in *Chicago News Record*."

There are no more trustworthy, reliable or better informed witnesses of the utter abandon of injustice, fraud and crime—law sustained and law-protected—than the judges of our courts. Their evidence, clear and oft repeated, is to the effect that these are the times of which the prophet Isaiah spoke when he cried out: "And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment." When, according to the prophet, the Lord awakened as a strong man out of sleep and saw that such was the unjust and intolerable condition of human life that all the rewards of labor were systematically and legally given to injustice, fraud and crime; that great masses of men were

forced to steal or starve; that the favored few, (by legal theft) stole with impunity the very life-blood of honest poverty—the lion's share of the results of its labor—he immediately set about providing a remedy. "And he saw that there was no man, and he wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he "put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly will he repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob saith the Lord."

The whole chapter from which the above is taken is a clear and forcible description of the utter unrighteousness of the present, and of the coming of the judgment that will end the same, ushering in, first the judge, who is not only the Messenger of the Covenant, but also the Lord, the Redeemer. (Hebrew, the one who frees by avenging or repaying). As a companion piece and striking contrast to this, take the glowing newspaper account of the great religious prosperity of the present, as given, for present example, in the reports of the proceedings of the ROCK RIVER CONFERENCE of the Methodist Episcopal church. The gist and test of this great religious prosperity, as glowingly described by the theological doctors, (the leading ministers are all doctors, the theology of the present, like humanity in general, having become very weak and sickly, requiring the services of a vast army of doctors), are simply the favors of the god Mammon as exhibited in the number and expensiveness of churches and parsonages erected, and the other favors bestowed by that doughty divinity, who is the only one really worshiped by the apostate professed church of Christ of today.

The early and only real Christianity the world has known has encircled the world and—according to Roman history—numbered among its adherents, in vast provinces of her universal empire, a large majority of their inhabitants, before it stopped to build a church or a parsonage. According to the record the first church edifice was erected about A. D. 160. Though they lacked the present evidences of church prosperity—costly church edifices and parsonages—they lacked also the modern accompaniments of these, the dreadful injustice, inequality and crime which now nestle securely beneath the towering church edifices and sky piercing steeples of modern, so called Christianity. This is no mere coincidence; their relation is that of cause and effect, and, as in the case of the tramp and the millionaire, when one takes its final departure, (as it certainly will in the near future, for we are on the eve of "new heavens and a new earth wherein dwelleth righteousness,") the other will bear it company.—O. F. L.

The secret yearnings of the soul
Tell us of a world to be,
As travelers hear the billows roll
Before they reach the sea.

—Selected.

"Commanding to Abstain from Meats."

As there is a natural body as well as a spiritual body, so there are meats adapted in their nature to sustain each.

And they "did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." Jesus said, "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed," not in figure, "and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me shall live by me." The life here spoken of is eternal life, the same kind of life which God the Father possesses, in which there is no death, no seeing of corruption, in which the "corruptible," both body and spirit, "hath put on incorruption and the "mortal hath put on immortality."

As we saw, in the case of those forbidding to marry, that the marriage referred to was the higher, the divine marriage, so we must conclude that the commanding to abstain from meats must be a commanding to abstain from the meats that sustain and develop the higher, the God life, and that it is the same class, or classes of persons that command to abstain from meats, which forbid to marry, namely, all the religionists and the no-religionists of the present, in fact all men, except Koreshans.—O. F. L.

SYMBOLY OF THE FAWN.

(Comments on the Article by "Hirsch.")

The fawn, in the scientific aspect of symbology, signifies the sacrifice of truth for life. This does not imply its violation, but its impartation. The lion is the power of truth in ultimates; the power of truth in ultimates is the power to produce life in ultimates. This is through the energy of commerce. The fawn is the food of the lion, hence it is sacrificed to the power of truth. Ophrah—fawn—is the same Hebrew root from which is derived the word heifer, and heifer signifies the receptivity of innocence, and the desire to know the truths of life. It is a principle of the affection. Dust, in Hebrew, is from the same root, and dust implies receptacle for water. Water is the symbol of truth. Ophir, in the phrase, "gold of Ophir," is from the same root, and gold is the basis of construction, namely, the performance of divine use to man.

Immortality.

Immortality is a condition to be achieved through conquest of the corruptible flesh. So long as the body passes out through its corruptible dissolution, the being is mortal.

"None hath immortality but God; therefore, so long as the indwelling spirit is the spirit of corruption, immortality is but a hope, the triumph of which is in the victory over death and the grave in the resurrection (anastasia, re-incarnation).

Experience is a good teacher.

The Tremors of Capital.

In the dreadful conflict which now rages between capital and labor, capital finds that there are blows to take as well as blows to give." The dropping of a bomb into the kitchen of a boarding hall for laborers at Homestead, causes a quiver of excitement to pervade the ranks of both great contending armies.

It is not the comparatively trifling results of the explosion of that particular bomb that challenges thought, but the awful possibilities which it suggests. Mr. Frick may yet find that in organizing an attack upon labor confederations, with the intention of destroying them, he has unleashed the dogs of war which will not be again bound until they have destroyed the whole tribe of Frick and, with it, the so called boasted Christian civilization which has made the existence of such a tribe possible.

If so, the world will, in the end, find some compensation in the fact that he will have been, if not the cause, at least the occasion of the appearing of the real commonwealth, the kingdom of heaven in earth.—O. F. L.

Foundation of Judgment.

The foundation upon which the gathering in is established, the pedestal upon which shall be erected the enduring monument of restitution, is the eternal law, penciled on the tablets of rock by the finger of the Omnipotent, and transmitted to generations through the instrumentality of the greatest of law-givers. The law—whose sanctity was corroborated by the testimony of a life of obedience through which the Lord, the Christ of God, was made perfect, becoming the God-man,—shall be placed under the feet of those who through corresponding service, shall rise into the covenant relation. The law of God, understood as to its scientific aspect, and literally fulfilled through its application to life shall be made the foundation of the judgment in which Joseph shall lead his flock like a shepherd.

CORRESPONDENCE.

JERSEY CITY, October 8, 1892.—I am in full sympathy with the celibacy, communism and non-resistance of the Shakers; with the utter destruction and overthrow of the money power as laid down by Koresh, also with the concave theory, although I but partially understand it. Would like to know if all Laplace's "Mecanique Celeste" and Leverrier's calculations leading to the locating of Neptune, not before discovered, are readable with opposite mathematical signs, or by what process they could turn out correct, based upon a false system of astronomy and a defective science (?) of optics?—A. P. B.

The cellular cosmogony does not alter facts about astronomical phenomena. The same mathematical calculations answer in either case. The interpretation of form and phenomena are reversed.

Mathematical calculations have accompanied every system of astronomy, and the calculations have been as accurate in other systems—now regarded false—as they are in the Copernican.

CORRESPONDENCE.

Some years ago I made a vow that I would never be guilty of ridiculing any new thought or theory conscientiously affirmed and advocated by another, which I had not investigated myself, however absurd it might appear. While your theory that we are living and moving on the inside or the concave surface of this planet is about the last or most unlikely one that I would have expected, yet count me in as an unprejudiced seeker after light. Your theory, even considered as a possibility, sets one's brain to whirling like a top, and suggests a multitude of queries, such as:

Where is, and what is, the outside surface of the earth? Does it revolve at all? Are the sun, moon, stars and other planets between us and the outside surface of the earth? Are they moving around us as they appear to be, and are we deceived as to their distance? If my neighbor starts on a trip around the earth, and performs half the circuit, is he then over my head, instead of in the opposite direction?

Where am I, anyway?—C. B., Salem, Ohio.

The Koreshan literature is full of the doctrine of our cosmogony. The earth is a concave shell, the outer rind of which is a complex metallic pile of strata or layers superimposed one upon another. Man occupies the concave surface. China is over our head. Between the earth's surface and the solar sphere there are three atmospheres—our own, an atmosphere of hydrogen, and one of aboron. The three atmospheres contain three stellar regions. The stars are focal points of electric energy. The crusts of the earth, that is, the laminae or plates called *rakia* in Hebrew, and translated firmament of heaven, move slowly one upon another. There are seven planetary spheres, all of which are reflected from the aforementioned laminae or plates. The sun, moon, stars and planets are not between us and the outside surface, but in the heavens within the shell—the circumference of which is about twenty-five thousand miles, and the diameter about eight thousand. If your neighbor travels east or west till half-way round the earth, he is over your head on the opposite side of the concave shell.

"Where am I, any way?" you ask. You are on the road, and in a fair way of getting out of the labyrinth of fallacy into which the humbug, atheistic, so called science has enshrouded you. We are not pursuing our crusade against the errors of modern, so called science, and so called Christianity, with our eyes shut. We know what we are talking about, and we know the obstacles in the way of our progress; but we are prepared to demonstrate every inch of our ground, and we know that within ten years the Koreshan cosmogony will take the lead because the time has come for the fruitage of genuine science and its concomitant life. We know also that when true science dawns upon the mind of the darkened humanity of this age, it will find its corroboration in the testimony of the law and the prophets, which found their confirmation in the testimony of Jesus the Lord.

If Moses made mistakes in his cosmogonical reckoning and delineation, then the Lord Jesus made a greater mistake in coming to fulfil the law (Moses) and the prophets. In the Lord Jesus the law and the prophets were fulfilled. Moses was one witness to the truth, and the prophets, the other. If their witness is not true, then the witness of the Father and the Son, in the person of Jesus the Christ of God, was not true. If Moses, the prophet Elias, and Jesus should meet Ingersoll, they would rattle him so quickly it would make his head swim. Of all the smart men of the age Ingersoll is the biggest fool, and those who are blindly led by him do not fall very much behind.

SPHERE OF WOMAN.

Under the Editorial Management of Mrs. A. G. ORDWAY.

Correspondence, contributions and exchanges should be addressed, Woman's Department of THE FLAMING SWORD, Beth-Ophrah, Washington Heights, Chicago, Ill.

We will consider contributions upon the subjects of prohibition, enfranchisement of woman, and woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreshan view of these questions. Honest conviction will receive due consideration.

TRUE REFORM.

The leading women of today make the radical error of not going down to the root of the evil in their efforts to reform and elevate their sex. While working with a zeal that should easily accomplish all they desire, their energy, being misdirected, is wasted, and we are presented with blighted hopes and sad failures. We are no nearer ballot reform today than forty years ago, when Susan B. Anthony started out in her career as an exponent of the rights of women. Our need of temperance unions is as great today as in old, Washingtonian times, and certainly the family relation is in a more precarious condition than fifty years ago, when divorces were rare and considered a thing to be abhorred. Yet these women have worked with wonderful faith and persistence, with endurance and courage that should have brought a fruition worthy of their earnest labors. They have all failed, simply because the basis of their struggle has always been a side issue—not a fundamental truth on which alone a great movement can be carried to success. The axe of reform must be laid at the root of the tree of evil. We may lop off a branch here and there, bend the tree this way and that, but as long as we leave the strong sap still flowing, what can we expect but fresh branches and leaves? Strike deep into the root at once; a few trusty blows will suffice.

When we seek for the origin of the present degradation of woman, we discover it to be in the curse pronounced upon her in the Garden of Eden, and reiterated in every marriage service in the land. "Thy desire shall be to thy husband, and he shall rule over thee." While this curse remains no reform can be instituted in any line. Let it once be seen that all reforms are, and must necessarily be, based upon a true marriage relation, and every relation in life falls into its natural place and significance. While the propagative function is degraded to mere pleasurable excitement—in which the true use is degraded to an incident or accident—woman will remain under the curse. She must be shown that the sacred office of construction is in her keeping, to be used only for its high and holy office. She must be taught that she alone is, under God, responsible to the race for the right use of her functions. Master of herself, she is master of the world; the righteousness of her nature will then readily adjust lesser reforms.

The root to strike is the root of social evil. Every sin in the community may be traced back to its primary cause—the violation of the law of God: "Thou shalt not commit adultery." When we remember that Jesus defined that law to mean that "He who looketh upon a woman to lust after her, hath already committed adultery with her in his heart," we can readily see that the Christian conception of social

purity has fallen far away from that of the Man of Purity. The licentiousness of the age is the parent of the poverty and intemperance that are bearing down so heavily upon the people of this land; until we destroy this ruling passion, its attendant—the love for strong drink—will remain a festering sore upon humanity. It will be a grand era for the world when these strong women see that the true enemy to fight is the sexual impurity of the world; when they see that only as woman stands sole owner of her body can she be a free agent, able to exercise the functions of the highest citizenship! Then may we hope for true reform. That such a change in the thought of women will come, there is not a shadow of doubt. There is a cry abroad in the land for help from thousands who only need a Joshua to lead them out of the wilderness. Koreshanity has come for this end—that woman may rise in her new and purified might, lifting the burden not only from herself but from man as well. Humanity has been allowing its life forces to go to waste for generations; unless the tide is turned the race must die of its own wicked wastefulness. Thus far the only step toward salvation has been the establishment of such life saving centers as the celibates of the Roman Catholic church, the United Believers, and others similar. Work, then, first and always for purity; only by preparing a pure body to receive it, can the New Jerusalem ever descend into this humanity. "Seek ye first the kingdom of heaven" (a kingdom of pure living) "and all these things shall be added unto you."—M. C. M.

The Marriage Feast.

In the 22d chapter of Matthew we find an account of a feast given by a king to celebrate the marriage of his son. It is somewhat unusual to find that the invited guests, unmindful of the honor, and insensible to the pleasures offered them, began immediately upon the receipt of their invitations to make excuses, until the host found himself unable to attract to the entertainment any of his *supposed* friends. A singular state of things, truly! There was no exception; none responded to his gracious summons, even when in the excess of his generous hospitality he sent his servants to urge their attendance. And of what frivolous pretences they avail themselves! One has married a wife, another has bought a piece of land, and still another a pair of oxen. These important events render it impossible for them to accept his kind invitation, so they *send regrets*! But does the feast therefore remain unattended? Oh no! the servants were sent into the highways, and "all who will" were bidden to come; thus the wedding was furnished with guests.

Let us see if we can throw any light on this most remarkable parable. Who can be the giver, and what the feast that meets with so ungracious a reception? It is not because the world is so surfeited with plenty that the invitation of the king is held in such slight esteem; never since the memory of man has there been a time when the cry of destitution has not been heard. Many tables have been spread and the starving people called to appease their hunger with what has seemed to the hosts the most nutritious and appetizing food. The church offers an incomprehensible and illimitable three-

headed god, a vicarious atonement; a hell of eternal torment for those who reject their invitation, and a heaven so little in consonance with the desires of humanity that its most ardent believers are in no haste to taste its bliss. It is true, we find one branch of the church believing in a personal God (the very foundation stone of all true religion), but they, too, cling to the vicarious atonement. Theosophy presents to us a god of the same indefiniteness as that of the church, but their more just views of human responsibility lead them to reject the belief in the substitution of the innocent for the guilty; their strong plea for equality and brotherhood forms a more attractive bill of fare than the church offers. Christian Science has only a denial of all that we can see, giving in exchange another vast indefiniteness. Spiritualists cast away with the errors all the truths of the commonly received teachings, and base their claim of immortality on the manifestations of disembodied spirits.

And so it is—each system has some half truths that, lacking the other half, are fallacies and give us no real sustaining food for starving humanity.

But the feast is spread, "the oxen and the fatlings are killed;" it only remains for the guests to gather and enjoy it. It is indeed a *marriage* feast—the conjunction of God and man. It offers us a personal God, the manifestation of the sons of God, the Golden Age, during which *justice* will reign, commercial integrity will supersede all existing false relations, woman will again hold her rightful position, the true marriage will assure happiness and peace to the world, a knowledge of the true cosmogony will prevail—all these are the viands spread before the guests of this truly wonderful marriage feast. And the servants are sent with the message. Will the *invited guests* accord them the same reception that they did those in the parable? No doubt; but the king *will find* his guests and the feast *will* be eaten.—N. C. C.

THE WOMAN AND THE PEBBLE.

She followed a light that glowed, taking no thought of where it might lead. She followed it on and on, until one day it paled, leaving her in semi-darkness, in a great rough valley between towering mountains. She was affrighted, alone, and called out in her sorrow, but none answered, and she went her way, crying for the beautiful light she had never lost sight of before. She was very desolate as she trod the rough valley; woe was her portion, and there was no cessation. She walked with her eyes fixed on the mountain tops, taking no heed of what might be before her.

One day as she wandered—a dull, bad day—when her tears had blinded her, she could see to go no further, and stopped to wipe them away. A rude little pebble rolled down the mountain side to her feet. She stooped to pick it up. It seemed curious, and she said, "I will keep it." As she walked on down the valley she rubbed her pebble. At first it was very hard, for there was a mold of earth on it that was difficult to remove. Finally, it began to grow brighter, and oftentimes in her work of polishing her pebble she was forgetful of the light that failed. Times passed. Daily, hourly, she worked at her task, and every hour her heart was gladdened by the result, until one day, after she had worked

very hard, one corner of the pebble flashed and sparkled radiantly. She wept in her joy, and for days left not her work until it was finished. And the glow far exceeded that of the Light she had mourned so bitterly. The humble, useless pebble had now become a rare gem, and the woman wore it with a grace that made her glorious in her beauty. It shone on her forehead like a great star, it radiated her path, and caused a light to shine around about her; her heart was very peaceful, because she mourned no longer for the garish light that had left her in darkness.

Her way still lay through the valley, between the mountains tall and overshadowing, but she never faltered or feared, because of the star on her brow.—*Ruby Andrews Moore.*

AMERICA IN SHAME.

She was the earth's great refuge land, designed to be a home indeed;
Where noble souls erect might stand beyond the reach of throne or creed.
Does she maintain the world-wide cause for which her fathers struggled long?
Or only mid her pleasures pause to give to liberty a song?
There is no time to sing or dream—no moments for the banquet hall—
Behold the cloud whose lightnings' beam is like the writing on the wall!

With childish pride, elate and warm, she sees the past with ruddy sky,
Unconscious of the burning storm that darkly, wildly gathers nigh.
Her laborers in their need for bread implore her for the right to toil:
She drops her hand, she drops her head, and whispers, this is freedom's soil!
Above her breath she dare not speak; her tyrants awe her with their might;
She scarcely knows that she is weak, or that the right is right.

Whence is this power, this conquest sore at which her lips may not demur?
Has the invader gained her shore, or foreign despots conquered her?
Ah! Many masters calls she lord, and many kings she must obey,
Monopolists, a soulless horde, degrade America today.
From valley to the mountain's tops, her heavy golden harvests stand;
Her soil is teeming with its crops, but want is seen on every hand.

The factory and the foundry still—or, only making broken sound—
The workshop's long untrodden sill with rank weeds and grass abound,
And idlers, idlers everywhere; and tramps that no one could employ,
Till satan takes them in his care and makes their reckless hands destroy.
The crimson flame is in the sky; the crimson blood is on the ground,
But crimson of a deeper dye might on the nation's face be found!
For she who saw not the distress, nor heard the pleadings of her throngs,
Could call her armies to suppress the rage that swelled against these wrongs.

Oh had she heard them when they cried, and waked to effort for their good,
Prosperity would now be wide where dissolution's terrors brood.
But wealth above, and mines below, and commerce on the open sea,
One clutching, grasping system know, one law—and that, monopoly!
Can God o'erlook a crime so great, and human fiends his projects foil?
A few usurpers seal the fate that gives his children want and toil?
He made all nations of one blood, and views them with parental eye;
He sends his blessings like a flood to all who dwell beneath the sky.

The Golden Rule that Jesus gave, to each would make a portion sure.
The Declaration of the brave, would human rights secure!
But hath the nation power to say: "Ye shall not in my name oppress?"
Or can the church in Truth's array, demand the work of righteousness?

O fair Columbia, captive now, by thine own household foes betrayed!
Lift up thy voice, lift up thy brow, and let thy standard be displayed!
The craft of church and state is there, wherever poverty is found,
Then be it first thy urgent care to know that conscience is unbound.
Hear thou the prophecy that thrills through every heart that loves the right:
"God is not dead; his Spirit wills a work of overwhelming might!"
And thou shalt not in bondage groan nor be to tyrannies a prey;
For he has claimed thee as his own to consecrate to liberty.

Mount Lebanon, N. Y.

Cecilia Devyr.

The house where Columbus died is now in ruins, being used as a cowshed. The cowherd and his wife sleep in the room where Columbus died; near the head of the bed is a deep scratch on the wall in the form of the cross, said to have been made by the great discoverer.—*Woman's Tribune.*

CONTRIBUTED.

The views expressed under this head may or may not be in full accord with the tenets of Koreshanity. Articles containing over twelve hundred words are liable to be rejected.

BETH-OPHRAH, THE HOME OF THE FAWN.

Beth-Ophrah is the central home of the Koreshan Unity. It occupies one half of a block, and is situated upon a beautiful site on Ninety-Ninth Street, between Winston Avenue and Oak Street, at Washington Heights, near the most southwestern limit of Chicago.

It is the design of the writer to give the primary significance of the name of the place, not to describe the place. Beth-Ophrah is a Hebrew word meaning the house of the fawn. In symbology the fawn or the deer is significant of divine illumination. Its most prominent and most highly developed faculty is that of perception or sight, while the other three primary sensory centers are keenly cognizant of every external influence. The scientist observes an interior cavity, situated near one side of the eye of the deer, which contains a fluid that is generated in the pineal gland of the brain; this is used to develop and strengthen the horns. At night this fluid throws out of the exterior opening of this cavity, near the side of the eye, a bright ray of light. When this substance is not applied to this use, it is appropriated in the formulation of the sperms of reproduction in the male, and the germs of reproduction in the female deer. The German scientist has called the fawn "*reh*," the same word as *rah*, used by the ancients to express the illuminating principle of Deity.

It is a singular fact that the Hebrew language uses only words in which each letter represents a principle of the human mind and body. The fawn was called Ophrah because the love potency is generated solely for its highest uses. There is no animal more fleet-footed or keener of perception. Animals that have keen perceptive are usually very swift and enduring in their general movements. The fawn is sought and desired by the lion with the fond eagerness that the usurer manifests in his desire for gold. In this resides the principle discovered in the Hebrew word Ophrah, which, when analyzed, is found to mean a place, receptacle, or furnace for burning or absorbing and transforming into ultimate power the highest life and the truth,—a crucible. This is seen in the following analysis of each letter of the word:

O, or the Hebrew *Aleph*, signifies desire for natural life, symbolized by the bullock's front head, and by the neck of man, both indicating passion for life.

Ph or *F* signifies and is symbolized by a mouth, a receptacle or furnace for receiving the life for its appropriation and transformation to ultimate power.

Rah signifies divine illumination, the scientific degree of expression, or the rational principle, symbolized by the teeth.

The lion, in symbology, is the opposite pole or co-ordinate of the deer. The former represents the power of truth in ultimates; the latter—the male deer—its execution, the execution of the commercial principle in all its domains. Koreshan Science teaches that if the pineal gland in the

brain of the deer is microscopically examined, there will be seen a picture of a lion; if the same gland in the lion is examined, a fawn's picture will be disclosed.

The place from which Jesus Christ came was called Beth-lehem, the house of bread. The place from which Abraham came, was Ur (furnace) of the Chaldees. Abraham, the Father of the multitude, is a type of the Abraham of whom Jesus said, "Before Abraham was, I am," meaning that the antitypical Abraham was not yet. He who is this antitype will establish Beth-Ophrah, the house of the fawn or cross, the furnace or smelting place, the crucible of transmutation, when the philosopher's stone will be perfected, crystalized and absorbed, bringing forth the Fatherhood of God, represented by the pyramid of Gizeh; the Motherhood of God, represented by the Sphinx; and the sons of God, represented by Jesus the Christ.—*Hirsch*.

Money has not Always Ruled the World.

Events are rapidly culminating which show to the eye upon the watch-tower that the fierce, black clouds which have been lowering upon the horizon for many years are converging with electrical velocity to a central point or focus. The storm will soon burst upon us with pitiless fury. Our card houses of the social world, and the jack-straws of our business system will be washed away or beaten into an unrecognizable mass of useless pulp. Will you seek for the mountains to fall upon and bury you, or the earth to open and swallow you up from the flood of wrath dammed back for the cycle until "the fulness of times," that the God seed in humanity might ripen upon the tree of lives, the fruit of which is about to mature now, in the end of the great Mazzarothic cycle? Do you think to appease the pent up wrath of an outraged God, through the ages, with your atheistic philosophy or God-defying theological cant? Do you think to bluff the Almighty with your statutes, indentures, precedents and other evidences of fraud and crime against humanity? Will you plead extenuating circumstances, or endeavor to prove an alibi? Will you try to show the glorious work of the republican or the democratic party in driving men and women into poverty, drunkenness, prostitution, crime and suicide? Will you claim the reward of broken laws by presenting the beauties of the crazy patchwork system of the people's party, in its endeavor to patch and bolster up a system of competism which defies God's eternal equities? Do you expect to confound the mind of the Infinite with the clap-trap vagaries and theories which you superstitiously hug to your bosom as knowledge and wisdom, but which will scatter to the four winds of heaven at the first breath from the fountain-head of truth? If not, how will you build, and where are your materials to rear an enduring superstructure upon the ruins of the old?

You smile at this in self-complacent egotism and say, "Money has always ruled the world, and always will," thereby showing the feeble quality of your brain. Your knowledge extends so far back into the dim past, and your records are so complete that you can speak with absolute certainty by the card for four or five thousand years. Go to the skeleton which has been reposing in the fourth cypress forest level of the Mississippi basin, which your Dr. Bennett Dowler says

has been forming for 57,000 years; ask him if money always ruled the world. Go to the valley of the Clyde in North Wales and ask the pre-glacial remains of man which, according to Dr. H. Hicks, have reposed there for 240,000 years, if money has always ruled the world. Go to the ruins of a gorgeous and splendid civilization, to be found in Yucatan, Mexico or Ecuador, and ask them if money has always ruled the world. Wander among the pyramids and catacombs of Egypt, and ask the stone mummy if money has always ruled the world. Turn your footsteps toward the desolate ruins of Babylon, inhabited by reptiles in such numbers that the wild beast dare not make it a home; or stand for a moment on the hill of Mars and ask the nation which has passed into history, whose literature, arts and science are the despair of modern times, if money has always ruled the world. From all there comes a wail, echoing down the corridor of time: "Money has always ruined the world and destroyed civilization." "It is the devil's device for the destruction of man." Turn to the Scriptures and find confirmation: "The love of money is the root of all evil." "Go to now, ye rich man, weep and howl for your miseries that shall come upon you." "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped up treasures together for the last days." Man has built up civilizations to be destroyed by devices of his own creation. Two thousand years ago Christ, the first ripened product of the "tree of life," for the cycle, established his kingdom which went into apostasy. For the work of civilization for sixteen centuries we have the chaos of today; the biological world is without form and void. But "the Spirit of God moves upon the face of the waters," and the new creation is being ushered in. "The old heavens and the old earth shall pass away and all things shall become new.—*W. H. Pavitt.*

Influence of Planets in Perihelion.

Will you please give us the dates on which Rome and other cities are said to have been depopulated by the plague, at the rate of from 30,000 to 50,000 in one night, when certain of the planets were in perihelion? Are the same, or more, or other planets in that position now? I am unable to tell from the almanac.—*B. J.*

In reply to the above request we give the following dates, which are only a few of the hundreds that could be cited. During the dreadful plague in Rome, B. C. 453, there were 200,000 deaths in Italy. In Rome, A. D. 78, there were 10,000 deaths in one day. 5,000 persons died daily in Rome, A. D. 250. Total deaths 1,000,000. A. D. 251, during the great pestilence, there were 3,000,000 deaths in the Roman empire. In London, A. D. 1094, one third of the population died of the "Black mouth." There were 1,000,000 deaths from smallpox in 1187. In Ireland, 1466, during the great famine and pestilence, there were 200,000 deaths. In Basora, Persia, 1773, there were 80,000 deaths from a disease similar to cholera. In Egypt, 1792, the great plague carried off 800,000 persons in six months.

The following extract, from the pen of Prof. C. A. L. Totten, will perhaps throw some light on the question of the perihelion of certain planets, during great plagues and pestilences.

"Every twenty-nine years the planet Saturn (whose orbit lies far outside of Jupiter's) makes its own perihelion passage, and a similar Saturnian period of solar activity has been noticed extending proportionally longer upon each side of its central year. Saturn's last passage was in 1885 A. D., and so great is its orbit that we are still under this baleful influence, and will be until after 1892, which, so to speak, is its three o'clock mark. Hence the abnormal influences of these two monster planets overlap, and the wave of the one rides as a crest upon that of the other! * * *

"A cycle composed of five periods of Jupiter and two of Saturn, although it does not exactly bring about the same configuration, does so pretty nearly; five periods of Jupiter being 21,663 days, and two of Saturn being 21,519 days." Thus every alternate return of Jupiter into perihelion passage is commensurate, or coincides with that of Saturn, and it has been particularly noticed that by the combined wave of influence, due to this coincidence, the period of solar activity is so noticeably augmented, or raised above its average, that a distinct fifty-nine-sixty year period of responsive physical and mental disturbance is recorded in the world of medicine, politics, and jurisprudence. Indeed, man is the creation of the planetary system which bears him onward, and "the stars in their courses" influence our general and particular destiny, beyond all question.

[We do not agree with Prof. Totten that man is so subject to planetary influence as some suppose. That there is a coincidence, there can be no question; but as cause resides *a priori* in man, as related to the physical universe, we regard these catastrophes subject to the conditions of human ignorance and neglect, and not as arbitrarily predestined by planetary potency.—*ED.*]

Five of these commensurate periods of Jupiter and Saturn have occurred in the past three hundred years. The last was in 1850, and timed the dreadful Irish famine which extended from 1842 to 1858—that is, in Miller's day! The preceding one occurred in 1797 as a central year, when the plague, according to Webster, devastated many parts of the Old World, and yellow fever was epidemic at every American port. This was the time of the Napoleonic craze, and France, insane, denied all forms of God. The next preceding commensurate perihelia was in 1738, the centre, according to Webster, of a long and very pestilential cycle. These were the days of Wesley and Whitefield, and of wide spread evangelization in England.

But let us go still further into the past. One of the severest plague eras of history covered nearly the whole of the sixth century, and each of its years of marked mortality was a commensurate perihelion of Jupiter and Saturn, with Uranus and Neptune both assisting in the cycle. These were the days of Justinian and Boniface II. Finally, Noah Webster, in his History of Pestilence, remarks that "the mortality of the sixteenth century was equal to that of the fifth," and Dr. Knapp's analysis of this long period shows that all four of the superior and exterior planets made their perihelion passages about the middle of that century—Uranus in 1546, Neptune in 1553, and Jupiter and Saturn, their commensurate one, in 1560-61. These were the days of Luther, the ninth hour in the Saviour's parable, as we have already pointed out.

Now the current perihelion of Saturn is the central one between its two which are commensurate with Jupiter, but it has the remarkable feature of commencing at about the cen-

tral year (1880) of Jupiter's last passage, and extending over to its next in 1892. It thus spans the two, and centralizes with the descending nodal passages of the latter. This nodal period is also historically noted as one of great disturbance. In the meantime, Uranus, entering into perihelion passage in 1871, made its central record in 1882, and spans its influence also over to 1892; while Neptune, as the straw which breaks the camel's back, began its passage way back in 1863, centred in 1881, and will not pass beyond its maximum sphere of influence until 1899—a year already ominous enough. Examine the history of each of these eras independently and you will find unusual and abnormal excitement in every department of men's affairs."—*Our Race, Its Origin and Destiny*.

"There Shall Be No More Curse."

Is natural death—death to the natural body—in any way the result of the fall of man? Physical death is the result of the violation of law, or at least of the failure to apply some principle of life.

Is death to the body a part of the curse? "Wherefore, as by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned." Sin entered into the world through violation of law; death also entered into the world, that is, into the body.

Is natural death the result of the violation of natural law? It is. Then it follows that a comprehension of the genuine law of natural life will remove from the natural man the curse of natural death. Jesus' body did not know corruptible death because he obeyed the law; what obedience did for him, it will do for the whole human race. Redemption is not complete until it lifts the curse. Skepticism is, today, largely the result of the inability of the clergy to give to the world the pure gospel of life; it takes the form of anarchy, antichristian spiritualism and antichristian socialism.

What is the curse to be lifted? "And the Lord God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." This curse upon woman places man in authority over her; the removal of it will destroy this authority. The Lord Christ came to destroy this curse; when his mission is fulfilled in his coming again at the end of the age, he will perfect her redemption. Restore woman to her true authority, and one step has been taken toward the restoration of the race to immortality.

The curse of drudgery comprises one element of death. "And unto Adam He said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; * * * in the sweat of thy face shalt thou eat bread." This is the result of the greed for wealth. Lift the curse by the restoration of the land (wealth) to its legitimate owners (the people) and thus abrogate the curse of labor; this will comprise one more step toward the attainment of immortality in the body.—

"The Jesuit's Oath."

Can an American Citizen Subscribe to the Following Oath?

(FROM "SECRET INSTRUCTIONS OF THE JESUITS.")

"I, A. B., now in the presence of Almighty God, the Blessed Virgin Mary, the Blessed Michael the Archangel, the Blessed St. John the Baptist, the Holy Apostles St. Peter and St. Paul and the saints and Sacred Host of Heaven, and to you my ghostly father, I do declare from my heart, without mental reservation, that the Pope is Christ's Vicar General and is the true and only Head of the universal church throughout the earth, and that by virtue of the Keys of binding and loosing given to His Holiness by Jesus Christ, he hath power to depose Heretical Kings, Princes, States, Commonwealths and Governments, all being illegal without his sacred Confirmation, and that they may safely be destroyed. Therefore, to the utmost of my power, I will defend this doctrine and His Holiness's rights and customs against all Usurpers of the Heretical or Protestant Authority whatsoever, especially against the now pretended Authority and Church in England and all Adherents, in regard that they be usurped and heretical, opposing the Sacred Mother Church of Rome.

"I do Renounce and disown any Allegiance as due to any heretical King, Prince or State, named Protestant, or obedience to any of their inferior Magistrates or Officers.

"I do further declare the doctrine of the Church of England, of the Calvinists, Huguenots and other Protestants, to be damnable, and those to be damned who will not forsake the same." (In the which we are in most hearty accord, except that we would also include the doctrines of the Roman Church—ED.) "I do further declare that I will help, assist and advise all or any of His Holiness's agents, in any place wherever I shall be, and to do my utmost to extirpate the heretical Protestant doctrine, and to destroy all their pretended power, regal or otherwise. I do further promise and declare, that, notwithstanding I am dispensed with to assume any religion heretical for the propagation of the Mother Church's interest, to keep secret and private all her agents' counsels as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstance whatsoever, but to execute all which shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or by any one of this convent.

"All which I, A. B., do swear by the Blessed Trinity, and Blessed Sacrament which I am about to receive, to perform, on my part to keep inviolably; and do call on all the Heavenly and Glorious Host of Heaven to witness my real intentions to keep this my oath. In testimony whereof, I take this most Holy and Blessed Sacrament of the Eucharist, and witness the same further with my hand and seal, in the face of this holy convent.

A Proper Question.

Will Kate Field, who sits down heavily in print on the "uneducated, uncultured, backwoods, Farmer's Alliance members of this Congress," please explain in a cultured and asthetic manner her presence at a Madison Square garden, New York, slugging match?—*National Economist*.

THE LATEST SPOKEN.

The New Forum has passed to a higher life. Another first-class stock of experience has ripened into retirement. A staff of fifteen editors, managers and directors declare a dividend and step down to pass their remaining years as capitalists should. *The New Forum* was one of the best of reform papers. Its brief career is but a repetition of a hundred others who have thought to daze the world and spring with lightning velocity into the first ranks of brilliant journalism, regardless of the basic essentials that go to make a successful newspaper. For fifteen years, less than half a dozen reform papers of national scope have had to compete with ventures which *The New Forum* so aptly illustrates. Cornering all the talent in the movement, then to get a circulation by offers so ridiculously low that on their face they excite the pity of practical journalists, and often the average reader. *The Forum* had on its lists many thousands who subscribed because it was offered cheap. In the face of such offers, friends of other and longer established papers could do nothing but wait for the end to come; even now there are thousands who will not touch a reform paper again, or pay even a ten cent subscription, because, "I have been bit once or twice, and want to be sure I will get all I pay for when I subscribe again."—*American Nonconformist*.

We are taught to despise "free trade" because of its adoption by England. Should not we as sensible people, boasting of our business sagacity, rather inquire how the policy had operated in that country? For centuries England followed the protective policy. Her industries lagged, her people struggled in hopeless poverty, bread riots startled the nation with terrible frequency, and a frowning necessity demanded the experiment of a new departure. In 1825, under the pressure of a public demand, protection was somewhat mitigated. The influence was soon felt in the new life of commerce. Seventeen years later, in 1842, duties were further reduced, and soon the eyes of the doubter were opened to the beauties of a more generous policy. Then in 1846, less than fifty years ago, the protective system that had cursed England for three hundred and eighty-three years was unceremoniously wiped out, notwithstanding the howls of rage from the great monopolists and the blood curdling prophecies of the dupes or paid champions of the venerable humbug.

What magic power aroused such energies, cheered the idle into industry, fed the starving, clothed the naked and opened the revolution that will emancipate the world? In spite of a despotic landlord system and exhausted soil, a state church, non-progressive traditions, a vast standing army, four hundred and eighty people to the square mile, a profligate, tax eating aristocracy and a horde of royal mendicants sucking at the life blood of the nation, when necessity burst the chains of ancient folly, and conscience unfurled the banner of free trade, as the token of humanity's hope, the star of empire beckoned the world to Albion's rock bound shore. When the thundering car of progress awakened genius, the hovel blossomed into a cottage; the lean hand of want grew vigorous; the beggar became a benefactor; the pale and

haggard urchin, clothed in comfort, hurried off to school; awakened hope planted the rose of health on the pale cheek of despair; smiles of joy and merry laughter chased the tears and groans from the rural home; the valleys echoed with the thundering, ceaseless whirr of great machinery, and sturdy John Bull turned the prows of his great ship to the deafening waves and sped away to feed and happy humanity. If freedom of exchange would do so much for a country cursed with so many difficulties, what dreamer could paint the grandeur of America with so enlightened a policy? Let us think.—From George W. Bell's "Cold Facts."

Henry Labouchere, concerning whom so much has lately been published and who is regarded as a rising man in British politics, is sixty-one years of age, just a year the junior of Mr. Blaine. He has lived a strange life. Educated at Cambridge, he finished his education by a trip to Mexico. After wandering there for a time, says the *Seattle Telegraph*, he joined a circus troupe and acted as door-keeper, being induced to accept the position through the charms of one of the lady performers. He then spent six months with the Chippewa Indians, after which he took in New York and all that implies. After a time he was given a post in connection with the British legation at Washington. He made the regular tour of the British legations, distinguishing himself at every city more by his imperturbable coolness and reckless gambling than by special adaptation to diplomacy. He gained a great insight into the inner life of public men, an experience which has proved invaluable to him as a political free lance. He was first elected to parliament from Middlesex in 1867, and has, if we remember aright, occupied a seat continually since. He also engaged in journalism about the same time. In 1877 he started *Truth*, which has proved a very profitable venture. He is a man of large means and of excellent family. His radical notions are not inherited.

To the workmen of America the protectionists said: "We must shut the gates of this country to the products of foreign pauper labor, so that our domestic industries may develop and your wages increase." The gates were practically shut to the products, but left wide open to the pauper labor. Domestic industries developed wonderfully, but wages decreased steadily.

To the workmen of Great Britain the free traders said: "We must, by cheapness, conquer the markets of the world. When we shall have the monopoly of manufacture, you alone will be employed in turning out finished products and your wages will rise." Although many markets were conquered and wonderful fortunes were made, wages remained low and misery increased.

In both countries the same results were produced under opposite fiscal politics—enrichment of the profit making gentry; impoverishment of the wage working class. In each the fiscal policy was exclusively dictated by the special interests of capital under the special conditions of the country. But in both, the only end of all policy was the exploitation of the industrious masses by a few luxurious idlers.

Away with capitalism and its capitalistic politics! Away with protection and free trade! The laborer of one country

needs no "protection" against the laborer of another country; nor does one desire to "trade" upon the other. Let them unite for mutual protection against the capitalists of all countries. Let them unite for the abolition of capitalism. Then, and then only, will one day's labor in one country exchange for one day's labor in another country, fully, freely; every improvement in machinery or methods increasing the share of each worker in the total product of the world instead of proving, as now, the instrument of his degradation.—*New York People*.

An Oversight.

In No. 13, under the title of "The Latest Spoken," several articles were quoted by THE FLAMING SWORD without giving due credit. One was from the *Open Court*, and the other two from other bright journals the names of which we do not, at present, recall.

The Arena for October.

The October *Arena* contains another paper of the popular series now appearing in its pages on American actors. This issue deals with Edward Hugh Sothorn. It is superbly illustrated and written in a charming style by Miss Mildred Aldrich, the editor of the "Mahogany Tree" of Boston. Another instalment of the Bacon-Shakespeare controversy in this number will prove of general interest. Among the papers treating serious moral, political and reformatory problems are the following, all of which are from the pens of eminent thinkers: Has Islam a Future? The Negro Question in the South. Should the House of Representatives be Limited to Its Present Number? Social and Economic Influences of the Bicycle. The Church and the World. Astrology Fin de Siecle. A Plea for the Prohibition Party. The True Character of Christopher Columbus. The latter is a scathing arraignment of the great discoverer, in which the author assails the idealistic conception of Columbus. The last half of the Symposium on Woman's Dress, prepared under the auspices of the National Council of Women, appears in this number. Among the contributors are Lady Harberton, of London, Octavia W. Bates and Grace Greenwood. The editor contributes an illustrated paper in favor of improvement in woman's dress.

A Notable Gathering.

Another month has rolled around, bringing its varied scenes and changes, both external and internal. On Sunday, August 21, we had the most notable gathering at our meeting-house that has been for over thirty years. The importance and significance of the chief features of that meeting, viz., the uniting of the virgin celibate bodies of Koreshans and of Believers, will be understood and appreciated more in the future than it is at present. This is one of the internal scenes that will more and more portray and convey the truth of the everlasting gospel that will save and regenerate a corrupt, fallen world; which gospel we are called to live, and to minister wherever we go.—*Mount Lebanon letter, in The October Manifesto*.

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In the presentation of the cellular cosmogony, or the
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we maintain the logical and only conclusion—from a demonstrated premise—of the concavity of the earth instead of its convexity, as given through the Copernican system. We are prepared to scientifically answer every objection to the Koreshan philosophy, and demonstrate the weakness of the Copernican system and the puerility of the minds maintaining so gross a fallacy.—*Koresh*.

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The Society Arch-Triumphant

Meets Tuesdays at 8 o'clock P. M., at Beth-Ophrah, Washington Heights; also Fridays at 7:30 P. M., at Sunlight Flats, Cor. Wright Street and Normal Park Place, Normal Park.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday and Friday of each month the meetings of the Society are devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve. at 8 o'clock at 102 O'Farrell St., A. O. F. Building, room C., San Francisco, Cal.

Also, a Woman's Mission Thursday afternoons at 2 o'clock at 2512 Fillmore St., San Francisco, Cal.

The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

THE DENVER BRANCH OF THE WOMAN'S MISSION OF THE KORESHAN UNITY meets every Thursday afternoon at 2:30, P. M. at the residence of Mrs. C. L. EASTMAN, 337 Evans St., Denver, Colo.

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